

leviticus_9 (720p)

Wed, Apr 19, 2023 9:16PM • 45:39

SUMMARY KEYWORDS

worship, god, people, verse, offering, priests, aaron, called, israel, messiah, burnt offering, moses, altar, offered, word, lord, tabernacle, blessing, today, purpose

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Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zyra Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

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We have seen that there is a priesthood that has been set apart for a particular purpose. We completed in the previous chapter, the offerings and the sacrifices that were made in order to inaugurate them. And now in our chapter in this study chapter nine of the Book of Leviticus, we're going to see the priests going to work for a purpose. And that purpose is to bless the people of God. Now, this gives us insight about our call, we're called to be a blessing, a blessing to others, primarily to the people of God. And we see that there was a priesthood, a unique call upon a group of individuals from the household of Aaron, that were called to bless the children of Israel. And likewise, we need to see through a call a special call through the gospel, that we become a royal priesthood, that we become that holy nation, and order that we might be a blessing to others. And when we think and live with that, that mindset, that we're called to bless, we're going to see that God speaks to us specifically about how we're called to do that. But unless we're committed to be a blessing, we're not going to have that that guidance, that direction, from the Holy Spirit, functioning as it should in our life. We need to be prepared and being part of being prepared is having the right commitment to the things of God. Well look with me to Leviticus and chapter nine. Let's begin in verse one. My My hope is that we will complete this chapter in its entirety, in this study, Leviticus chapter nine, and verse one. And it came about on the eighth day, now, we know that the inauguration of the priests took place, over a seven day period, we saw that they sat at a specific location, where they ate from the offerings that were made for their being put into service, this installation of the priesthood, they remain there. For those seven days, this period of time has come to a completion. And now we're on the eighth day. And this eighth day, remember, eight has to do with newness. Eight has to do with a kingdom purpose. And we see here a kingdom purpose is blessing. We see that when we do the work of the Kingdom, we're going to be blessing others. And we'll see this as we come towards the end of our study today. But notice how we arrived at that call verse one. And it came about on the eighth day that Moses called to Aaron and to his sons, and to the elders of Israel. Now, it shouldn't surprise us that as the priests were inaugurated for service, and now

they're beginning their service, that they would be called our own and his sons. But what's unique is that he also spoke to the elders of Israel. And the elders of Israel's were people who had a specific call to over See, oversee in a general sense, what was going on in the kingdom of God specifically, in that nation of issue. We see in the book of Revelation that there were Elders 24 Elders in heaven, and now there's elders here in Israel for that same purpose, oversee and making sure that which was done was done

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For the purposes of God, so it's not surprising in the end, that Moses would call also to the elders of Israel. Look now to verse two.

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And he said to Aaron, take for yourself. Now, this is you taking but instead of previously, Moses doing much of the work, now there's a transfer, we see that Aaron and the priests are going to be doing this work, verse to

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take for yourself a calf

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and offspring of the cattle for a sin offering, and a ram for a burnt offering. And this ram needed to be perfect, needed to be in the proper state in order to offer it up at the tabernacle service. So a ram that was was blameless, and he says, and offered before the Lord. So Aaron is being called to do this for a specific purpose. And it's to bring about this transition from being installed to service to doing the service himself Versary.

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And to the children of Israel, you speak, sang, take, and notice that the children of Israel are cooperating with the priests. This is a major truth that we need to see the priests, they have two primary purposes, we find that the priests were teachers, but the priests were also servants in the tabernacle, then, after the tabernacle, in the temple. And the people were supposed to cooperate, and offer up their offerings to the priests that they might actually do the work of the sacrifice. And this is what's being outlined early on, on their first day of service. Look again at verse three. And to the children of Israel, you shall speak saying, take, and this is a goat, a kid goat for a sin offering, and a calf, and a sheep, which is one year old, and these as well had to be blameless. And they were for a BIRT offering. So we see that as the priests were beginning their service the people needed to bring forth and notice this not just a Bert offering, which shows entirety commitment in the fullest sense, but also a sin offering. And this shows one of the foundational purposes of the priests and that is to deal with sin. We had that great high priest Messiah Shula who dealt perfectly with with the sins of the world. And notice what else it says, move on to verse four, also a ox, and a ram for peace offerings, to offer them before the Lord. And not only these, but also a grain sacrifice that is mixed with oil. For today, the Lord, He will appear before you now notice a second and primary purpose, and that is through the work of the priests, it would bring the presence of God before the people. Now what is this? Well, Sin separates us from God, but the work of the priests work to bring back the presence of God among the people in order to

reverse the consequence of sin from a spiritual context. That is simply to say, sin hinders our relationship with God. It distances God from us. But this work of sacrifice through the priests brings about a godly restoration to the people that they might once more experienced God's presence in their life. So again, notice how verse four concludes for today, the Lord he will appear unto you verse five,

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and they took what Moses can

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mended, and they took it before the tent of the meeting. And they offered it who offered it all the congregation. But remember something. This word for congregation is a word Aida, which means a group of witnesses, one who bears testimony. And it's all to teach us an important principle. And that is that we are called to bear witness, that we are called to give testimony, that we belong to God that we are His people. And the way that we do that is by worshiping God, God who manifests himself among us, that his presence is with his people. And this demands that we worship Him. So we bear testimony by worshiping Him. Now, this is foundational. And let me just simply say, that, that during the pandemic, this whole objective was was being challenged by by governments, where there was a hindrance to what God commands us to do. And that is to draw near to Him, in worship, as the book of Hebrews says, Do not forsake the assembling of ourselves together. That is a biblical requirement. We see that foundation for that here in this passage where the priests work, and order that the people might worship God, and they might worship the God who is among them. This is foundational. And that's why it's so so disappointing. When you have individuals who are supposed to be teachers of God's word, saying that, that we're not supposed to worship God, that we don't have this, this mandate to assemble together in a place of corporate worship, of course we do. That is taught foundationally in the tabernacle, it's taught foundationally in the temple. And it's also taught among us in the local places of worship, where we assemble together, verse five,

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and they took that which Moses commanded, and they took it, where, to the the tent of the meeting. And they offered up who did all the congregation, and they stood before the Lord. Now, this is important because this standing before the Lord is an idiom for worship. God, His presence is restored through this tabernacle service, or through this temple service, depending upon the time that we're talking about, first, the tabernacle, then the temple, but his presence was restored among the people. And what were we called to do, as we said, in our call to worship, ha own deem the one standing, this is vital that we stand in anticipation, of worship. And the standing to worship God is preparation for service. We worship God for a variety of reasons. First of all, he's worthy of worship. Secondly, we're commanded to worship him. But thirdly, we worship God, because through the worship experience, it prepares us for serving him. There's an inherent relationship between worship and service. In fact, and Hebrew, that word of ODA is related to both worship and to serving. Look now to verse six.

14:04

And Moses said, and again, pay attention to the language, Moses said, zecha DEVAR, meaning this is the thing or this is the matter. And the construction here means this is the primary thing. This is the foremost matter. And what are we talking about? Worship,

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being able to worship God, within the framework that God has given to us not as we want to do, according to what we think is right, that's going to be shown what is the outcome of such thinking? In the next chapter, when we see the sons of her own, nay dove and obey who decide that they will determine how and when and with what to worship God, that type of worship. You

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brings about death. This type of worship brings about blessing. So you choose, if I do it my way, I'm inviting death. If I do it his way, I'm inviting blessing, blessing upon me. And that that privilege of being to utilize the blessings of God for the well being of others. Again, verse six.

15:28

And Moses said, this is the matter which the Lord commanded, that you should do,

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and the glory of the Lord appeared unto them. Now again, God's glory is being manifested, we see two things. earlier on. In this chapter, we saw at the end of verse four, key hai Yom Hashem there, Alexa, for this day, the Lord, He will appear unto you. And now we see how he is, and that is a manifestation of His glory. They you're a lesson covered Hashem, and the glory of the Lord, it will appear unto you, all of this is about experiencing God. Why do we worship God, we want to experience God. We want his presence to fill our life, to fill our thoughts to fill our speech, that we think differently, that we speak differently, and we behave differently. All of that is an outcome of God's presence in our life. That comes through a worship experience, verse seven.

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And Moses said, to our own,

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offer, upon the altar, and do the seer sin offering, and your Bert offering, and atone for yourself. So now, once more, we saw with the inauguration service when the priests and the high priests our own was being installed. But now we also see it as the the tabernacle has been set apart, it has been prepared. And now we see that that Aaron is making these two offerings, the sin offering, and the burnt offering for himself. Why? Notice what it says here, look at the middle of verse seven Word says, the pair, ba, a TA,

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and he will atone for yourself, and for the people.

18:04

And he made the offering of the people and atone for them just as the Lord commanded. So he made the atonement for himself. And he made it for the people as well. And he did it. And this is the important thing, just as the Lord commanded. Why is that important? Because it shows submissiveness and this is foundational in regard to worship, and in regard to service, that we approach God submissively. And

the only way to do that is by means of His revelation. And that's why his word is so important. And that's why Moses is instructing them on what to do, in order that they could do so correctly, and bring about the desired response that God wanted the people to experience. look now at verse eight. And Aaron offered, I realized that many Bibles will say he brought, but it's not the word brought la vie, but it's a word for offering up and Aaron offered up upon the altar, he sacrifice the calf for the sin offering, which was for him. So he began by doing what was required for his spiritual change. And this also brings about an important spiritual truth, and that is we need to change. And what we see is that the work at the temple brought about a change. It was all done within the context context of worship. So what do we derive worship brings about change, we need to worship God

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So godly change happens to our life. Worship is a catalyst for changing the people of God, and bringing them into the condition the state that God wants them to be in verse nine. And he offered up who did that the sons of Aaron, they offered up the blood.

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And notice that he they did so unto him, meaning, they did it for this purpose. And what what took place, look at the middle of verse nine.

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And he dipped, so they offered up the blood, they brought it to him, he dipped his finger in the blood, and he placed it upon the horns of the altar, and the blood he poured out upon the foundation of the altar. And all of this is being done again, in order to prepare the tabernacle for worship, worship that is led by the priests. So all of this sanctification is being done at that place to change the tabernacle, from not just preparing the tabernacle for the inauguration service, but now changing it. And when I say changing it, it's simply sanctifying it for the ministry of the priests at this location. Look now to verse 10.

21:37

And the fat, and this is the choice portion, the fat, and the kidneys, and the pendants from the liver. That was from the sin offering what was done with these things. It says he Bert, and this would be a her own the high priests, he burnt upon the altar, just as the Lord commanded Moses. So Moses received the revelation. And now it is Aaron who is carrying it out at the tabernacle. Verse lovin and the flesh and the the skin, which would probably be better translated as hide in the English language, but the flesh and the skin, he burned with fire, and he did so outside the camp. These were things that were not offered up to God, they were things that were were, were disposed of. And because they were not part of the worship service, they were necessary for the things to be offered to God. You had to to skin the animal, you had to have its excess flesh. But in the end, these things were burn up. And they were done. So outside the camp, verse 12.

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And he slaughtered in this word is a slaughtering for the purpose of making a sacrifice. If your Bible says he killed, well, yes, that animal was killed, but not in the normal sense. We should not translate this word killing, but he slaughtered or he sacrifice the bird offering. And it says that that the sons of Aaron presented now they found this is what it literally says. But it's in a construction that means that

they presented it to him. And what did they present this burnt offering and the blood. And what did they do? VA is rake que who? Now most Bibles will say they sprinkled it. But it's not the normal word for sprinkling. Sprinkling. It's the word for throwing. And what it simply shows is a more demonstrative action, that they dealt with that blood and they dealt with it in a very clear manner. It is sprinkling the scholar say the sprinkling is more haphazard, and it's usually done on a smaller location. But because this is of a larger location, the blood was thrown in no way implies anything that is carelessly done. It's simply it's simply sprinkling because it's a smaller place. It's done and it sprays out more but the throwing is more

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or specific, not, in any way done carelessly. So look, again, they threw or he threw, it's aired through the blood upon the altar all around. And the altar was, of course, a large altar wasn't small. And that is another reason why it had to be thrown. Verse 13. And the burnt offering, they present it to him for pieces, the head. And what they did did he do with these pieces and the head, it says he burnt it upon the altar, first 14, then he washed the the inner organs and the the legs. And he burnt, the burnt offering upon the altar, verse 15. Now at this time he's going to be dealing with after he deals with what needs to be done for himself as high priests, and for the priests, the sons of Aaron, he's now going to deal with the offering of the people look at verse 15.

26:19

And he offered up the offering of the people. And he took, what did they bring, first and foremost, this goat. And the purpose for this goat was for the sin offering, which is for the people. Now, this is foundational, we need to remember the primary purpose of the tabernacle, the primary purpose of the temple, the primary purpose of Messiah is to deal with the problem of sin, who sin, the people. And this means in the fullest sense, here, the people are referring to the people of God, those who had come out of Egypt, those who were not part of that faithless generation, but those who grew up and saw the provision of God, during that time in the wilderness, that it was through faith that they entered into the promised land. And it was through the providence of God, that is his faithfulness to the people, that they were able to arrive at this moment where the tabernacle now was, in fact, being put into place. Now, all of this, all of this has to do with something so significant. And that is that the people are learning the principles of worshiping God. Now we need to remember, I want to clarify something. This is the book of Leviticus. This has to do with the people worshiping God still in the wilderness. But these principles aren't going to follow them into the land of Israel. It is going to follow them during the time of the tabernacle worship in the Promised Land. And it's going to continue for when the temple was establish by Solomon. All of these things are consistent among God's people. So the ones who came out of Egypt, they experienced this during those 40 years. And then the same truth carry through for the people that entered into the land, by faith, and those who dwelt there during the different generations of life among the people, leading up to the time of that exile, first the Assyrian exile through the northern kingdom, and then the exile of Babylon, toward those in the southern kingdom. All of these were principles set forth for worship among God's people, when leading up to the time of Messiah is first coming. This is what's significant. Look again at verse, verse 15. Once more, he offered up the offering of the people, for he took the goat for the sin offering which was to the people or of the people and also for the people. And he slaughtered it. And he did something. He he made the sin offering,

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as he had

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On with the first one, verse 16.

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And he offered up the bird offering, he did to it, according to its law. Now here the word law is the word mish bot, which means the judgment that God gave the parameters that God gave in regard to this, this offering he did to it, according to the judgment, the God's judgment for handling such offering, verse 17.

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And then in the sea in order of things being done, verse 17. And he offered up the the mantra that grain sacrifice, and he filled his his palm from it, and he burned it upon the altar, in addition to the the burnt offering in the morning. So this was done with the burnt offering that took place in the morning, verse 18. And then he he slaughtered This is he sacrifice the ox and the RAM. And these were for offerings that were of peace offerings, which were for the people, meaning that this change was for a specific purpose. And that was that the will of God might be what the people were committed to peace offerings always have to do with a desire that God's will would be accomplish, that it would take place that it would be manifested. So the purpose of these things were to instill in the people that they were call all of this was happening so that they could fulfill the will of God. And then we see, verse 18, the second part, and the sons of Aaron brought, and this is to present, they found it and they gave it his what is literally being said in Hebrew to to Aaron, and this is the blood.

32:20

And what did he do? Once more, he threw it upon the altar all around, verse 19, and the fat from the ox, and from the ram and the fatty tail and that which covered it, meaning the covering of these things, along with the kidneys, and the dependence of the liver. All of this he had to deal with as well. What did he do? Look at verse 20.

32:54

And he set the fat upon the breast. And what did he do? He burnt the fat upon the altar, but the breasts and the right leg. What did he do with these things? As we saw at the inauguration, he waved them a very important truth, he waved them, Aaron wave them as a wave offering before the Lord, just as Moses commanded. And I hope that you remember that a wave offering signifies victory. And what is victory, the fulfillment of God's will. It is not a coincidence at this time. This wave offering is being mentioned. We're coming to the end of Aaron and his sons being put into service. Literally, they were inaugurated for seven days. This as we saw in verse one is the eighth day where they are being put into service, they are doing the work. And we see all of this and active priesthood brings about victory. It brings about a fulfillment of God's will. And all of this within the context of what worship. This has been done so that people might worship God and through worship, there is a godly change. This is what is being taught to the reader. Look now to verse 22.

34:38

And Aaron lifted up his hands to the people. Immediately after the burnt offering he lifts up his hand why? What's victory? What is the will of God? Will we see it here? And he blessed them. That is the desire of God. That is what the

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The will of God brings about blessing. This is victory living in the blessings of God. And this is what's being conveyed to us in this ninth chapter of the Book of Leviticus. And it says, after he blessed them, he went down from doing the sin offering, and the burnt offering and the peace offering. So after he completed these offerings, he went down. But they all had a common purpose, that through these offerings, that the people would be blessed, verse 24, our last verse, it says,

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and fire went out from before the Lord, what does this convey?

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It conveys an acceptance, that God received the work of the priests. Now, I would suggest to you that there's a relationship between the fire coming down, or in here, going out,

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and resurrection, the connection is this. And the same way that fire going forward, confirm God's acceptance of what was done, so to deserve resurrection of Messiah, also convey God's acceptance of the work of Miss Messiah, upon that cross. And by the way, that day that Messiah rose from the dead, what's called receipt, the first usually translated in English, the first fruits, we also know that that first fruit offering was a wave offering, conveying victory. And again, what is the victory that God's people can worship Him? Now, here's what I would say, is a primary takeaway for us, as we read this ninth chapter of Leviticus, and that is that God has done the work of dealing with the sins of humanity, he's dealt with it perfectly. God has testified of the perfection of Messiah has worked by raising Him from the dead. And all of this puts us in a position where we and we alone can worship God. Let's be very clear about something.

37:33

The only people and hear this carefully.

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The only people who can worship God today are those who have entered into a new covenant, a new covenant that is ratified with the blood of Messiah, only we are worshipping God. Now, the question we have to ask ourselves is this. Are we really? Do we really put an emphasis upon worshipping Him? Let's be honest with ourselves for a moment. How much time do you spend worshipping God? Now didn't ask how much time do you spend in prayer. But prayer is part of worship. But but worship goes well beyond simply praying to Him, making requests and supplications to him and intercessions. For other. That's important, we're called to do that. Yes, it's part of worship. But what I'm speaking about here specifically, is when we worship God, praising him, thanking him, giving him glory, worshipping Him for who He is, and what he has done. And also thanking him and worshipping Him and praising him for all

of his wonderful promises. We had been brought into a relationship with a blessing God. Now if you come from a Jewish background, so many of our prayers attested, our God is a blessing God. But But oftentimes, we forget that today, especially if you come only from a position of Christianity, we forget. We don't identify our Lord and our Savior as the Blessed One. Scripture does that. And the prayers of Judaism does that. Well, let's go back to verse 24. Word says,

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fire went forth from before the Lord. Now, let me just simply say that going forth that word is the same word for the Exodus from Egypt. And and this word is frequently related to redemption. And what we see

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key here is worship and redemption go hand in hand. It's only because of our redemption, that we can worship God and the redemption I'm speaking of, is the redemption that comes through Messiah, his work on the cross, I started to say and didn't complete it, I'll do so now that the only ones who are truly worshipping God, that God's receiving their worship, are those who are believers in Messiah, those who have received the gospel, those who are filled with the Holy Spirit. What does Messiah say? There's coming a day and now is when God demands that we worship Him in spirit in truth. Well, we've seen truth today, this instruction that Moses received that he gave Aaron and his sons on how to serve at the tabernacle. That's truth. We need to worship God within the parameters of His Word. Very important. I think that's violated greatly today. We'll talk more about that next week in chapter 10.

41:09

But also, God requires that we worship Him in the Spirit. So if you have not received the Holy Spirit, and the only ones who have received the Holy Spirit, are believers, everyone else, they may do religious things, but they are not pleasing to God. They are not worshipping him. Only believers can worship God today, verse 24, and fire went out from before the Lord, and devoured upon the altar, meeting all that which was upon the altar. And what was that? The burnt offering, and the fat. And notice how our verse concludes,

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and all the people saw. Now, what is this? Well, if you look at the rabbinical commentators, they will see this word where it says, and that people saw as an experiential word meaning this, it reveals that the people experience God, they saw and seen as a very strong sense. So the people saw who all the people saw. And what did they do? Well, they shouted, and this is a word that is highly connected to an expression that is full of emotion. It is not one that is manufactured. It's not one that's thought through it's not one that's cognitively done. It is a natural expression of joy, rooted in emotion. Now, is worship emotional? Yes, it is. Is that the purpose? No, it's not. The purpose is to honor God. Honor God, glorify God, thank God, praise God. But when we do it properly, within that framework, in spirit, in truth, it is going to be full of emotion. So all the people saw, and the people express and this word can mean with a shout.

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And they fell before the Lord how it says, And they fell upon their faces. They had quite a worship experience. And why does this scripture conclude in the way that it does, they fell upon their faces. This shows humility. This is a description of submissiveness. It shows that truly, the people, they were brought into the presence of God, and all they could do was fall down before Him. They experience His presence in a mighty way. And that's what God's truth produces. A worship that exceeds that causes us to experience the presence and the power of God in our life. Let me conclude by saying this. Make worship a biblically based worship the priority of your life. You'll be glad that you have, you'll begin to see godly change in your life, and you will experience Him in a unique way, the way that he always intended his people to experience him. God should not be distant when we worship improperly, God and man are joined together, in that that time of worship will conclude with that until

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Next week, Shalom from Israel

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Well we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG. There you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.